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REPENTANCE AND CONVERSION.

[*Continued from page* 101.]

Much has been written and preached concerning CONVERSION, its nature, quality, and effects on the mind, as well as repentance; but in consequence of the general darkness which has overspread the Christian hemisphere, in these last days more especially, from the prevalence of the opinion that all spiritual gifts, graces, virtues and duties, centre in and flow from *faith alone*, the true and genuine nature, neither of REPENTANCE nor CONVERSION, have been opened to the rational mind, whereby the humble pious soul, the man simply inquiring concerning the Lord's will, for the sake of the salvation of his soul, is left in perplexing doubts and desponding fears, causing him to hang down his head like a bulrush, fearful lest the path wherein he walks is not the true road to eternal felicity.

Both REPENTANCE and CONVERSION, as well as every other Christian grace and virtue, according to the interior ground of the subject, are of the Lord alone; for he says, *Without me ye can do nothing*. Still, that man should both REPENT and CONVERT *as* of himself, is a truth whence springs all the activity of the life of Heaven in the soul. We say *as* of himself, because thus our gra-

cious and all-wise Creator permits us to perceive his operations of love and mercy upon our hearts and souls, whilst we endeavor to exert the powers wherein we are momentarily upheld; without the possession of which we should not enjoy the human faculty, the image and likeness of the divinity, wherein man was originally created.

The particular distinction between REPENTANCE and CONVERSION is, that REPENTANCE consists in putting away our evils and falses, as well hereditary as actual; and CONVERSION in doing of good and truth, *after evils are put away*; the latter state succeeding the former. For as man, after supplication to the Lord, actually puts away his evils and falses, the Lord flows in with goodness and truth; and in consequence of the Lord's gifts and graces being received in love, and reduced to practice in life, the man becomes a new creature, old things are passed away, and all things made new; in short, he becometh a converted man. This, and nothing less, is genuine CONVERSION; and whoever among us are not arrived to that state, are deluded in flattering ourselves that we are turned to the Lord.

The first part of the duty of conversion which calls forth our serious attention is, *Learn to do well.* This declaration is put as the frontispiece of conversion, and immediately follows *Cease to do evil*, because man does not come into a fit frame to learn the things of a spiritual and heavenly nature, that make for the soul's everlasting welfare; nor does he savingly apply truths to life until he has faithfully performed the work of repentance. Do we inquire the reason? The answer is, because, until man savingly puts away his evils, his understanding is full of all manner of falsities favoring those evils; and agreeably to the saying of Solomon, "A full soul loatheth the honey-comb." Further, man cannot savingly learn to do well, until he becomes clothed with humility. Every man in his sins is full of the pride of his own intelligence, not willingly bending himself to the teachings of the holy *Word*; but in proportion as evils are put away, he sees the fallacy of trusting to self-derived intelligence; he sees that without divine instruction he is altogether ignorant of the things of a spiritual life, and of those goods and truths which, by reason of their flowing down from Heaven, fit the humble receiver for, and actually elevate him to that happy abode, which will be the sure portion of all who receive truth from the Lord; and whatever we receive from the holy *Word* in a state of humility, we receive from the Lord; for the Lord

teaches no man, nor any angel, that which is good and true, but by the medium of his *Word:* To that fountain it becomes us to apply our mind, and search for truth as for hidden treasure, copying the example of the merchantman in our Lord's parable, *seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it.* And let us rest assured, that if we search the holy *Word* from simple, honest hearts; from upright, disinterested motives, we shall find the Lord's declaration to that point fully accomplished in our experience, that whosoever asketh, receiveth; he that seeketh, findeth; to him that knocketh, it shall be opened. It cannot be otherwise, because every good and true desire in our bosom has its origin from the Lord alone, and his love forbids to enkindle any desire which he will not fully satiate in his own good time.

Another observation we may make upon this precept of true conversion to God, *Learn to do well*, is, that it is accomplished in nothing short of learning truths for the sake of life.

The Hebrew word here rendered *to do well*, means *to be good, to do good, and to cause to be good*, that is, *to endeavor to cause others to be good.* Herein we behold the first step of true and genuine conversion. It consists in learning truths, but not for the same end as before our evils were put away, for we then learnt truths for the sake of storing our minds with knowledges of various kinds. The truths in that case were exalted to no higher degree than our understanding principle, wherefore they were all scientifically received; but now they are learned for the sake of amending the heart, as well as enlightening the understanding; and that from an enlightened understanding, and a heart inflamed with heavenly and divine loves, the feet may walk the narrow path that leads to everlasting happiness; therefore, agreeably to the true import of the word rendered *to do well*, the search after truth is made, that after we have become truly informed into what is good, the heart may love it, the hands may do it, and with a holy zeal regulated by prudence, we may endeavor to cause others to do the same agreeably to our Lord's advice, *So let your light shine before men, that they, seeing our good works, may glorify our Father which is in heaven.* Every enlightened mind into what is good, is capable of teaching others to walk the same road; this he may and ought to do as well by example as precept.

The next command concerning true and genuine conversion given by the Lord is, *Seek judgment;* in unfolding of which it is

necessary that we illustrate the meaning of the term judgment, in its literal, and in its spiritual ground.

Judgment, in the natural sense, means a condemnation of evil and falsehood, and a justification of goodness and truth.

That this is the natural sense of the term, may be evident from what is spoken concerning the judgment which every mortal must undergo, after death, in the spiritual world; for then agreeably to the Holy Scriptures, every man will be rewarded according to his works, whether they have been good, or whether they have been evil. Those who have become truly converted, and have their place at the right hand of the judge, who is none other than the Lord Jesus Christ himself, in his divine humanity, shall hear the blessed sentence pronounced upon them, *Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world;* whilst the hardened and impenitent, having their portion on the Lord's left, shall hear their judgment pronounced, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.*

In the spiritual sense of the holy *Word, judgment* has reference to truths. It has reference hereto, inasmuch as all of judgment is executed by the Lord, from and according to truth. Judgment has this meaning in Psalm cxix. 108, where David, praying to the Lord to vouchsafe him the knowledge of divine truths, whereby he might be able to make a stand against his enemies, cries out, *Accept the free-will offering of my mouth, and teach me thy judgments.* The judgments which he desired to be taught being divine truths whence judgment is effected. It has the same meaning in the spiritual sense, in the following prayer, Psalm lxxii. 1. *Give the king thy judgments, O God, and thy righteousness unto the king's son.* Judgments here having respect to divine truths, and righteousness to divine good. The king and the king's son is the Lord in the human, whereby and wherein, agreeably to the *word* of prophecy, he executed judgment and righteousness in the earth. Also Psalm cxlvii. 19, 20. *He sheweth his Word unto Jacob, his judgments unto Israel; he hath not dealt so with any nation, and as for his judgments, they have not known them;* because the Sacred Scriptures of divine truth was only with the Israelitish nation.

Unless the term judgment had some other sense than appears on the letter, there would be no propriety in the command to the soul, willing to become genuinely converted to the Lord, to seek judgment: nor in the injunction laid down in many other parts of the

word, to keep judgment; but divine truths, wherefrom is all power to pass judgment upon evil and falsehood, and to justify goodness and truth, man may both seek and keep.

Applying this illustration of judgment personally to ourselves, we find that to seek judgment, means to esteem those truths, embrace them with affection which mostly, and, indeed, are altogether opposed to the evils and falses of our natural state, and which pass a judgment upon them.

The Lord, in the parable of the sower, points out the several grounds upon which the seed of divine truth falls; one represented as *the stony, where it had not much earth, and forthwith it sprung up because they had no depth of earth; and when the sun was up, it was scorched, and because it had no root, it withered away.* Our Lord, expounding this part of the parable, informs us, *he that receiveth the seed into stony places, the same is he that heareth the Word and anon with joy receiveth it, yet hath he no root in himself, but endureth for a while, for when tribulation or persecution ariseth, because of the Word, by-and-by he is offended.* The effect of genuine, spiritual, and heavenly truths, upon the heart and mind, is, to pronounce a judgment upon the evils and falses of our natural man. Truth in the first place manifests our evils, in order that by repentance we may put them away. This work we can only perform as to our external; the purification of our internal is an after work, and only takes place as we seek judgment; that is, as our mind becomes enlightened into divine truths, for therein we have power over all our internal spiritual enemies. True and genuine faith has always been esteemed of an omnipotent nature; it is therefore justly called the whole armor of God, the sword of the spirit, the shield of the Christian, the helmet of salvation. These are certainly the properties of faith, provided it is the faith of truth flowing from good; genuine faith being derived from no other source, therefore formed from the teaching of the holy *word*, which is a display of divine truths from the Lord to man. And if faith, which is derived from truth, has this effect, how much more truth itself; for in reality divine truth is the fountain; faith, when rightly considered, being no more than a stream flowing therefrom.

Seeking for judgment, therefore, comes into fulness of effect, in the experience of the faithful, when by the divine mercy the man is enabled to adjudge all evil in and with himself to hell, as the source whence it originated, and to ascribe all good to the Lord, the only fountain and flowing stream in and with all who receive, become, and do good. S. S.

[*To be continued.*]

CORRESPONDENCES.

[*In continuation from page* 106.]

The reason why the *Science of Correspondences*, which is the true key to the spiritual sense of the word, was not discovered to later ages, was because the Christians of the primitive Church were men of such great simplicity, that it was to no purpose to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, which overspread the whole Christian world, first in consequence of many heretical opinions propagated in the Church, and soon after in consequence of the decrees and determinations of *the Council of Nice*, concerning the existence of three Divine Persons from eternity, and concerning the person of Christ, as the son of Mary, and not as the son of Jehovah God; hence sprang the present faith of justification, in which three Gods are approached and worshipped, according to their respective orders, and on which depend all and every thing belonging to the present Church, as the members of the body depend on the head; and because men applied every part of the Word to confirm this erroneous faith, therefore the spiritual sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have profaned the very Holy Word, and thus would have shut up Heaven entirely against themselves, and have removed the Lord from the Church.

The reason why the *Science of Correspondences*, which is the key to the spiritual sense of the Word, is revealed at this day, is, because the divine truths of the Church are now coming to light, and of these the spiritual sense of the Word consists; and whilst these are in man, the literal sense of the Word cannot be perverted; for the literal sense is capable of being turned any way, but if it be turned to favor the false, then its internal sanctity is destroyed, and the external along with it; whereas, if it be turned to favor the truth, then the sanctity is preserved. That the spiritual sense of the Word should be opened now, at this time, is signified by John's seeing Heaven open, and the white horse; and also by his seeing and hearing the angel, who stood in the Sun, calling all people together to a great supper, Rev. xix. 11 to 18. But that it would not be acknowledged for some time, is signified by the beasts and the kings

of the earth, who were about to make war with him that sat on the white horse, Rev. xix. 19. and also by the dragon, which persecuted the woman, that brought forth the man-child, into the wilderness, and cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood. Rev. xii. 13 to 17.

Notwithstanding the length of the preceding observations, it may be useful to ascertain the difference between *Correspondences* and mere *figurative expressions* in the science of rhetoric. This I cannot better express than in the following words of a sensible and ingenious writer: "*Correspondence* in general (says he) may be defined, the relation subsisting between the essence of a thing and its form, or between the cause and its effect: thus the whole natural world *corresponds* to the spiritual world; the body of a man, with all its parts, *corresponds* to his soul; and the literal sense of the Word *corresponds* to its spiritual sense. So that wherever there is a *correspondence*, there is necessarily implied such an *union* between two things, as only takes place when the one is derived from the other, in the same manner as an effect is derived from its efficient cause, or as speech is derived from thought, and the gestures of the body from the affections of the mind; in all which cases the exterior forms can no more be separated from their interior essences, without losing their existence, than the body of a man can be separated from his soul without death. Such is the nature and power of *Correspondences*. But a mere *figure*, or *metaphor*, is the resemblance, in some certain way, which one thing bears to another, not according to the true nature and fitness of things, so much as by the arbitrary choice of a speaker, or writer, who is desirous of illustrating his subject, and rendering it familiar to the comprehension. Consequently there is no necessary *union* between the subject and the figure, nor is the one an effect of the other, or in any wise dependant on it for its existence and subsistence, as is the case in all *Correspondences*. As for example: Virgil, in his Æneid, lib. 2. likens the destruction of Troy, with her lofty spires, to the fall of an aged oak, on being hewn down by the woodman's hatchet. This is a simile, or figure, but not a *correspondence*; for there is no necessary connexion between the city of Troy and a mountain oak, nor between her lofty spires and the wide-extending branches of a tree. The one is not *within* the other, as its life and soul; nor can the relationship subsisting between them be considered like that of cause and effect, essence and form, prior and posterior, soul and body, which nevertheless, as before observed, is the case with all true *Correspondences*."

"The difference between a mere *figure*, and a *correspondence*, may again appear from the following consideration. A mere *figure*, or *simile*, is the resemblance which one *natural* object, or circumstance, is supposed to bear to another *natural* object, or circumstance; whereas a *Correspondence* is the actual relation subsisting between a *natural* object and a *spiritual* subject, or a *natural* form and a *spiritual* essence; that is, between *outer* and *inner*, *lower* and *higher*, *nature* and *spirit*; and not between *nature* and *nature*, or *spirit* and *spirit*. This distinction should be well attended to. The language of *correspondence* is the language of God himself, being that in which he always speaks, both in his Word and in his works; but *figure and metaphor*, together with the *language of fable*, are the mere inventions of man, which took their rise when the *divine Science of Correspondences* began to be lost in the world." D. C.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

Your remarks on the fig-tree, in the twelfth page of your first number, certainly appear plausible; but it is not called a parable, as is the barren fig-tree in Luke xiii. Therefore I ask if the drying up of the fig-tree in Mark ix. was not literally so? For how can we suppose the disciples could perceive *that judgment was executed on the Jewish Church, and their communication with Heaven for ever cut off*, so soon as the next day? See their remarks, in verses 20 and 21. If the passage had been called a parable, methinks, it would have appeared different.

Besides, *withering away* and *drying up* signifies a total extinction of life and moisture, which if it be the case of the Jewish church, how shall we understand St. Paul, who in the 11th of Romans, says, the Jews as *touching election are beloved*, and as *branches are holy*, and the Gentiles are grafted into their original stock, *and partaketh of the root and fatness of the olive-tree*. On the whole, I ask if we may not consider this act of our Saviour, concerning the fig-tree, as a mere act of sovereignty, to show the power of faith, according to his observations to his disciples, in verses 22d and 23d?

If the editors should think the above worthy of further remarks, it will much oblige one of their readers.

I hope I shall be considered as an enquirer after truth, if I ask also for an explanation of the virtue and extensiveness of the holy waters, as described in Ezekiel lxvii. from the 6th to the 12th verse inclusive. And what we are to understand *by the miry places and marshes thereof, which should not be healed; they shall be given to salt:* And how this expression, *given to salt*, can be reconciled with our Saviour's words, Matt. v. 13. *Ye are the salt of the earth*, &c. &c.

GAIUS.

From the observations of our correspondent Gaius, we infer, that he has in some measure misunderstood our explanation of the passage to which he alludes; or rather he forgets what we have so often intimated, that not only every sentence, but every word, (and in the original Hebrew, every syllable, letter, and point) contains an internal signification. Whether the Jews, *as a nation*, will ever be re-established, shall not at present be the subject of our discussion; but *as a church* they most certainly never will. If, by the *restoration of the Jews*, however, our correspondent means, that they will one day become *christians*, we shall not dispute him. The Jewish church was a mere figure and representative of the christian church; so that the commencement of the latter was, of course, the end of that figure. And it is our opinion, that St. Paul and all others who speak of the future greatness and happiness of the Jews, allude only to what that people *represented*, viz. the real *internal Jews*, the circumcised in heart, the true believers in Jesus Christ, whether Jews, Greeks, or Gentiles. In recommending the *spiritual sense* of the sacred writings, we do not, by any means, reject or discard the letter or *literal sense*; but all that we urge is, that its signification extends deeper than the letter, and involves subjects of spiritual intelligence. The fact here alluded to did most unquestionably take place, as represented by the evangelists; but the Lord had taught them so much of his divine language, that they could, at the same time, and in the same words, treat of a *natural* subject, and also of a *spiritual* one. It is this double sense that distinguishes the word of God from all other language. Whatever event occurs in the natural world, has its cause (or corresponding occurrence) in the spiritual world; so that did we possess a complete knowledge of the *Science of Correspondences*

ces, we could derive spiritual instruction from every transaction, even the most trivial, that we see, hear, or read of, in the natural world. But such a knowledge can hardly be acquired by man in his present state of degeneracy and corruption.

Respecting the second question of our friend Gaius, we will endeavor to offer such an explanation as the light we have received will admit. Ezekiel's vision of the holy waters involves many heavenly mysteries of infinite importance. It describes, by mere correspondences, the influx of the Lord, from his divine human, among those who are of his church and kingdom; and every word involves arcana of the REGENERATION of man from the Lord; a few of which we will attempt to explain.

Waters issuing out of the Sanctuary, signify divine truth, (the WORD) flowing from the Lord, into the internal man, operating to effect the REGENERATION of his *internal*, and thereby of his *external*. By the *trees* on the brink of the river is signified the perception and knowledge of truth in man. *By the waters going down into the desert*, is signified the regeneration of the rational principle, and by *coming towards the sea*, that of the scientific principle; *and the waters* [of the sea] *shall be healed*, signifies that divine truth shall be conjoined to natural good; by the *fish* and every *creeping thing* being *made alive* by the waters, is signified that by this conjunction *natural* good shall be vivified and be made *spiritual* good; *much fish* denotes an abundance of scientifics proper for spiritual things; *fishers from Engedi unto Eneglaim*, signify preachers or teachers, who shall instruct the natural man in the truth of faith; *miry places and marshes*, signify scientifics inapplicable and impure, or a life defiled with falses and evils; their being *given to salt*, signifies not to receive spiritual life, but to remain in a life merely natural—for though salt in its genuine sense signifies and corresponds to *the affection of truth*, yet in an opposite sense, [as in the present instance] it signifies the vastation or destruction of that affection; it was in this sense that cities, which signify the doctrinals of truth, were said to be sowed with *salt*, when they were destroyed, to prevent their being rebuilded. But in a genuine sense salt implies *the desire of conjunction of truth with good*; this correspondence accounts for the fact that nothing but salt will conjoin *water* and *oil*, which correspond to *truth* and *good*; *fruit* signifieth wisdom, which shall be meat for them; the *leaf* is intelligence which shall be for their use, and this use is *medicine*.

THE SIN OF ADAM.

By the word ADAM, in the Sacred Scriptures, is signified, not the first of men, but the first and most ancient church, consisting of perhaps thousands of men, and described in the *Word* by the man and his wife EVE; the man denoting the intellectual principle, and the wife the will principle. Their new creation or regeneration is described, in the first chapter of Genesis, by the creation of heaven and earth; their wisdom and intelligence by the garden of Eden; and the end of that church is signified by their eating of the tree of knowledge.

The sin of *Adam* consisted in believing that he knew good and evil, and possessed wisdom, of himself, and not from God. By the serpent's deceiving them, is meant that they were led to think so from the fallacy of the senses; for man is so created, that he acts and thinks in all appearances as of himself. This appearance is granted him, in order that he may be an image and likeness of God; but if from this appearance he actually believes that he has any thing of life in himself, as his own property, in such case he averts his face from heaven to the world, and makes himself a God. This is what is meant by *Adam's* eating of the tree of the knowledge of good and evil, and this was the origin of evil. Whence it follows, that the men of the most ancient church, who in the beginning were the wisest of all, and in the end, by reason of the pride of self-intelligence, the worst of all, were not seduced by any serpent, but by self-love, there meant by the head of the serpent, which the seed of the woman, that is, the Lord, was to bruise.

It is a grand mistake to suppose, that hereditary evil, commonly called *original sin*, is merely the effect of *Adam's* eating the fruit of a particular tree in the garden of Eden; and that this simple transgression has corrupted all mankind, who are supposed to be his descendants, and rendered them liable to eternal damnation. Hereditary evil, on the contrary, is that which every person receives from his immediate parents, and these again from theirs; as is evident from this single consideration, that the hereditary evil in one person is not precisely the same as in another, but differs according to the complexions and characters of their respective forefathers: whereas, were it merely from one first man's trangression, then it would be alike malignant in all, and its degree and quality the same in each individual. But this is not the

case, and therefore the doctrine of original sin, as maintained both by papists and protestants, is not founded in truth.

Actual evil is distinguished from that which is *hereditary*, just as the inclination to a thing is from the thing itself. No person is punished after death for *hereditary* evil, but only for those *actual* sins, of which he has been guilty. All *actual* evil in parents becomes *hereditary* in their children, and continually accumulates as it descends, every one adding something of his own to the general mass. This is the case with unregenerate persons; but with the regenerate it receives a check, *actual* evil is removed, and *hereditary* evil tempered by the mercy of the Lord, so that the inclination to evil becomes less and less in their posterity. But neither *actual* nor *hereditary* evil can ever be entirely extirpated; it may appear to be extirpated, and when speaking in general terms, we may say it is so; but in strictness of truth it will remain to eternity, even in angels, though in a state of subjection and quiescence; for it is said, "The heavens are impure in the Lord's sight, and he chargeth his angels with folly." M. K.

TO THE EDITORS.

GENTLEMEN,

The terms *cause* and *effect*, are almost perpetually flowing from the tongue and pen without being properly defined or perfectly understood. After all that has been said on the subject, I know not of two other words in the English language that convey to the mind so vague and indefinite an idea. What little knowledge we may possess on the subject, is derived from observing the vicissitudes of things, while we perceive some qualities or substances begin to exist, and that they receive their existence from the due application and operation of other beings. Thus, fluidity, in wax or metals, is the *effect* of a certain degree of heat, which we observe to be constantly produced by the application of such heat; which we therefore style the *cause*. Aristotle, and the schoolmen after him, distinguished four kinds of causes; the efficient, the material, the formal, and the final. This, like many of Aristotle's distinctions, is only a distinction of the various meanings of an ambiguous word; for the efficient, the matter, the form and the end, have nothing common in their nature, by which they may be accounted a species of the same genus; but the Greek word which we translate *cause*, had these four different meanings in Aristotle's days, and we have added other meanings. We do not indeed call the matter or the form of a thing its *cause*; but we have final causes, instrumental causes, occasional causes, and many others. Thus the word *cause* has been so hackneyed, and made to have so many different meanings

in the writings of philosophers, and in the discourse of the vulgar, that its original and proper meaning is lost. With regard to the phenomena of nature, the important end of knowing their causes, is, that we may know when to expect them, or how to bring them about. This is very often of real importance in life; and this purpose is served, by knowing what, by the course of nature, goes before them and is connected with them; and this, therefore, we call the *cause* of such a phenomenon. But supposing that all the phenomena, which fall within the reach of our senses, were accounted for from general laws of *nature*, justly deduced from experience; that is, supposing natural philosophy brought to its utmost perfection; it does not discover the efficient *cause* of any one phenomenon in nature. The laws of nature are the rules according to which the effects are produced; but there must be a *cause* which operates according to these rules. The rules of navigation never navigated a ship. The rules of architecture never built a house. Natural philosophers, by great attention to the course of nature, have discovered many of her laws, and have very happily applied them to account for many phenomena: but they have never discovered the efficient *cause* of any one phenomenon; nor do those who have distinct notions of the principles of the science make any such pretence. Upon the theatre of nature we see innumerable effects, which require an agent endowed with active power; but the agent is behind the scene. Whether it be the Supreme Cause alone, or a subordinate cause or causes; and if subordinate causes be employed by the Almighty, what their nature, their number, and their different offices may be; are things which have long been hid, doubtless for wise reasons, from the human eye.

On this interesting subject, however, the light of heaven begins at length to dawn. The *Science of Correspondences*, that key to the exhaustless storehouse of intellectual wealth, is again, by the divine mercy of the Lord, restored to man, and the whole universe of true philosophy is at once within our grasp. Happy are those who do not enter this holy place with impure hearts—for we had better remain in total ignorance than not accompany knowledge with goodness. From this infallible oracle, we learn the true nature of *causes* and *effects*, and by tracing them back in a connected series, find the line of conjunction at length lost and swallowed up, (not in doubt and obscurity) but in such an ineffable blaze of dazzling light, as convinces us that God is its centre. This is the true nature and design of philosophy. That divine science was never intended to stop at a finite point—but to weave the invisible ligament which joins heaven and earth. Philosophy is the handmaid of Religion; and though she has been so long absent from her deserted mistress, and so often seduced into the service of vice and infidelity; yet I trust she has at length seen her error, has recollected her original office, and is now hastening back to return to her duty.

Strictly speaking, there is no such thing as *accident* or chance. Every occurrence in life, however *accidental* it may appear, is brought to pass by some cause originating in the spiritual world. All contingencies or *accidents*, usually ascribed to chance or fortune, are of Divine Providence, which operates in such an invisible and incomprehensible manner, for the sole purpose of preserving man in a state of perfect liberty and freedom, so that he may either

attribute them to Providence, or to chance. If Providence acted in a visible and comprehensible manner, man, from this sensible appearance, would be compelled to acknowledge it, and yet by nature he is such, that in his life he would deny and contradict it: thus truth and falsehood would be conjoined in his inner man, and being guilty of profanation, he would inevitably incur eternal damnation. For this reason, therefore, it is better for him to remain in unbelief, than once to believe, and afterwards to recede therefrom. This is what is meant in Isaiah, chap. vi. 9, 10, and John xii. 40, by these words: "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Whatever event occurs in the natural world, has its cause *(which is an event exactly corresponding thereto) in the spiritual world;* admitting this to be the case, what a wonderful proficiency in spiritual knowledge are we capable of making even in this world! And the Bible assures us that the visible things of creation are expressly intended as the means of acquiring this knowledge. Our Lord says that not even a sparrow falls to the ground without a spiritual agency; and that the hairs of our head are all numbered.

But to my purpose. I last week took up the Port-Folio for February, to peruse a valuable production which it contains, entitled a retrospect of the year 1811, in which the writer describes, in a most correct and fascinating style, the various and many important events which so eminently distinguished the aspect of the recent year. In this recital he particularly notices the following phenomena: viz. "the appearance of a comet of unusual magnitude; an almost total eclipse of the sun; a summer marked by an extremity of heat that has no parallel in the annals of our country, succeeded by a winter corresponding most perfectly in its excess of cold. Inundations in various quarters, unprecedented within the memory of our oldest inhabitants. The Atlantic ocean swept by gales and tempests uncommonly numerous and surpassing in violence. Charleston partially destroyed by one of the most tremendous hurricanes that has ever spread consternation and dismay over a country. An autumn marked by weather extremely irregular and boisterous, as well as by an unusual prevalence of disease. In the sea of the Azores, where the depth of the waters extended to upwards of two hundred fathoms, a new island, of considerable dimensions, thrown up by the operations of a submarine volcano. A number of villages buried under an eruption of mount Etna, more formidable and destructive than any that has occurred for half a century. The whole island of Great Britain shaken to its centre, and the United States themselves convulsed from one extreme to the other, by an earthquake more awfully threatening than any we have experienced since the settlement of the country."

After accompanying the writer through a path so thickly strewed with wonders, and so enchantingly decorated with the flowers of rhetoric, I involuntarily exclaimed, "Surely these are not the unmeaning whims of capricious chance! Let me endeavor to trace these wonderful *effects* to a *cause* more congenial to their magnitude and importance." I have made the attempt, and submit it, gentlemen, to your inspection. I have made such de-

tached quotations from the above-mentioned essay as briefly describes the event, which I have placed in the *left hand* column under the head of EFFECT; and in the opposite column I have placed their *correspondences*, under that of CAUSE. If this suits the plan of your useful Magazine, you are at liberty to insert it.

VERITAS.

RETROSPECT OF THE YEAR 1811.

Effect.

"Recollecting, then, the words of the poet, "*omnia ab Jove incipiuntur*," all things begin from above, we will first direct our attention to the heavens. We are here presented with a "burning sphere," a "fierce, fiery form," threatening in its aspect, and stupendous in its dimensions, which had lately made an eruption into the solar system. One of those rare and erratic bodies denominated comets, alike unusual for its magnitude and brilliancy, with its "illimitable torch," lighting up the heavens like another moon, appears in the north, and with a rapidity of motion altogether inconceivable to us, sweeps across the hemisphere, till it disappears in the south," &c. *Port Folio.*

"On the 17th of September last, the sun suffered an annular, amounting almost to a total eclipse. The skies were unusually serene, as if fitted up for the grand celestial exhibition. The spectacle bespoke, in the loftiest language, the boundless power and magnificence of its author. It displayed a most impressive combination of the terrible and the sublime. Solemnity and awe were its necessary effects on the minds of mortals," &c. *ib.*

"From this brief survey of the heavens, we must now direct our view to the atmosphere and the earth. Here, again, we are presented with a series of events, during the year 1811, not, indeed, new with regard to their nature, but certainly new, in relation to the scale of magnitude on which they occurred," &c. *ib.*

Cause.

Recollecting, then, that all things have their origin in the *spiritual* world, we will first direct our attention to the *internal* man, and the *interior* things of existing churches. We are here presented with a "burning sphere" of *falsities* and *evils*; a "fierce, fiery form," threatening in its aspect, and stupendous in its dimensions. One of those demons of error, denominated self-derived intelligence, burning with pride originating in infernal love, lights up the understanding with a false and illusive glare, and is blasphemously received and acknowledged as divine truth. It rises in direct opposition to heavenly light, sweeps across the christian hemisphere with irresistible rapidity, till it finally disappears in, and is extinguished by the divine truth of the word of God. What these particular *falsities* are which are thus received by the christian churches, shall not be at present discussed; but it is humbly conceived that the doctrine of *faith alone*, to the total annihilation of *good works*, can be numbered in the catalogue.

It is, indeed, confidently believed, that this destructive belief has obtained such an ascendency in the minds of men, that almost a total obscurity of genuine light and truth, has taken place in the church. While *faith* is derived, or borrows its light, from divine love conjoined with divine truth, (like heat and light conjoined in the rays of the sun) it should be considered as a grand essential of religion; but when it is thus suffered to obtrude itself to the total interception of this heat and light; diverting from man the line of heavenly influx; it then becomes the fruitful source of evil.

"From this brief survey of the internal things of the spiritual part of man, we will now direct our view to those that are less interior, and to those that are altogether external; and, having considered the things appertaining to his faith, we will now attend to those which proceed therefrom.

"In the United States, the intensity of our summer heats was, for a short time, unparalleled within the memory of the oldest inhabitants. Perhaps it would not be extravagant to assert, that it was without a precedent in the annals of our country. Certainly thermometrical registers do not, at any former period, place it so high. In one place the earth was unusually parched with drought," &c. *ib.*

"In the United States, various places overwhelmed by unheard-of inundations, sweeping along with them, in promiscuous ruin, the works of nature and the monuments of art, the products of the "unvanquished forest," and the labors of the cultivated farm. As far as records entitled to credit are extant on the subject, the inundations of the year 1811 appear to have been more formidable and destructive in the United States, than those of any former period since the settlement of the country," &c. *ib.*

"Diseases of a malignant character and dangerous tendency overspread the adjacent country, in some instances to a very alarming extent. Whole families and settlements were prostrated at once, the well being insufficient to minister to the wants and distresses of the sick," &c. *ib.*

"Having glanced at our calamities inflicted by the waters, we must now turn to those that have so fiercely assailed us on the wings of the wind. When we take a view of the sea-coast, we behold the Atlantic, from the banks of Newfoundland to the gulf of Mexico, frequently lashed into wide-yawning vallies and mountains of foam, by the fury of the tempest," &c. "Vessels within the very jaws of destruction—Here they are dashed against the rocks and shivered into fragments, there the suddenly descend into a wide-gaping chasm, and the surrounding waters enclose them forever—while such as are enabled to ride out the storm, are left in the condition of floating wrecks," &c. *ib.*

And here what a dearth of righteousness do we behold! The love of the world and of self, has too generally dried up and destroyed that heavenly principle which constitutes the very essence of religion, viz. Love to God and our neighbor. The life of love and faith, which is a life of usefulness and charity, is, alas! extinguished in man; consumed by the fire of his own infernal lusts; which have so parched his intellectual ground that it can produce nothing but poisonous weeds, and noxious brambles.

Having thus exposed herself to the influence of infernals, the church is soon deluged with an inundation of lusts and perverted truths, whereby the will as well as the understanding is corrupted and made receptive of influx from hell, but entirely closed to the light and warmth of heaven. This is the termination of the church in those who *will not* be regenerated; and the commencement of a *new creation* in those who will. Those who have rendered themselves incapable of receiving the new birth, voluntarily yield in the hour of temptation, and thus become totally destitute of goodness and truth, which is meant by the destruction of every living thing by the flood in the days of Noah.

Even the remains of heavenly things, the remnants of spiritual knowledges which have been learnt in infancy, and which are concealed by the lord in man's intellectual store-house, against the beginning of regeneration, have been so infested with the *pestilence* of falses, that they are now suffered to expire in the general wreck, as of no farther use or service to the wilfully impenitent.

But in the very struggles of dissolution, how noisy and outrageous are controversies and heresies in general within the church, and in particular in every individual! What contentions for church honors and dignities! Bishops, rectors, and laymen, involved in one general quarrel, all arising from the *love of self* having usurped the seat which should be occupied by the love of God and our neighbor. Embarked on an ocean of *falses*, no wonder they are wrecked on the quicksands of contention; no wonder their gallant ships [wisdom from their own *proprium*] are driven from their moorings and lost in the whirlpool of error, or the vortex of a distempered and infuriated zeal.

"It is not, however, on the ocean alone, that the winds have been productive of signal disasters. On the 10th day of September last, the city of Charleston, from being in a state of profound security, was suddenly assailed by one of the most fierce and tremendous hurricanes that ever brought dismay and calamity on a people. No tongue can describe, nor can imagination conceive the horrors of the scene," &c. *Port Folio.*

"Directing our attention from the air and the waters to the solid ground, we are there presented with a phenomenon of a character still more formidable and destructive. Staggered by the throes of some fierce imprisoned agent struggling to get free, the earth itself on which we tread, trembles beneath us, and swells into undulations that are visible to the eye. On the mountains, rocks are shaken from their beds, where they had reposed for ages, and hurled into the vallies in thundering commotion," &c. *Ib.*

It is not, however, in external forms of worship alone, that these differences and dissensions exist. The fundamental doctrines of christianity have been assailed by all the carnal reasoning, and artful sophistry, which infidelity, assisted by a false philosophy, could bring in array against them. Happy are those who have founded their houses upon rocks; for those who had trusted to a foundation of sand were buried in the ruins of their tottering edifices.

Descending to things still more exterior, we are presented with a continuation of these events, which must be precursors of some momentous and happy changes in the state of the Church. Concussions, paroxysms, inversions, and distractions! Old doctrines and false persuasions, which have reposed for ages on the love of self and the world, are shaken from their places, and disappear, &c. &c.

N. B. The reader will be pleased to observe, that in the foregoing essay, an attempt has been made to spiritualize *events*, but not the *language* in which these events are described; for that can never be done, except the *language* be from divine inspiration. The *language* of God alone, contains an *internal* or *spiritual* sense, and it is that which distinguishes his holy Word from the the writings of man.

VERITAS.

ON THE NECESSITY OF A *NEW TRANSLATION OF THE HOLY WORD.*

In the last number of this Magazine we expressed a wish for a new and accurate TRANSLATION of the holy WORD in the English language, and promised in our next to show the necessity of such a translation, by pointing out the defects of that which is now in general use. The contracted limits of this publication will not admit of enlarging much on the subject; but we submit the following instances to our readers, as proof sufficient of the justness of our observations.

1. Gen. xlix. 5, 6. Speaking of Simeon and Levi, their father Jacob says, "Simeon and Levi are brethren, instruments of cruelty are *in their habitations.* O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self will they *digged down a wall.*" Such is the translation in our common English Bible. But the true translation is as follows: "Simeon and Levi are brethren,

arms of violence are *their daggers;* into their secret let not my soul come; in their assembly let not my glory unite itself; because in their fury they slew a man, and in their will they *unstrung an ox.*"

Two remarkable variations may be here noted, viz. *daggers* instead of *habitations;* and *unstrung an ox*, instead of *digged down a wall.* In regard to the first, the Hebrew word מכרות, *mecheroth*, is by some rendered *conventions*, or *agreements;* but it is more commonly and with greater propriety translated *swords* or *daggers.* It is even supposed that the Greek word *machæra*, a *sword*, is derived from it; which appears to be a very probable supposition, from the great similarity in their sound. Indeed, one writer, in his Hebrew commentary on this passage, goes so far as to say, *that Jacob cursed their swords in the Greek language.* At all events, the present English translation is wrong; for admitting the word to be rendered *conventions* or *habitations*, as it is without the prefix *in*, the passage should be read thus: *instruments of cruelty are their habitations*, not *in their habitations:* but as we cannot suppose an *habitation* or *convention* to be an *instrument* of cruelty, we think our translation must appear evidently to be the true one, viz. *instruments of cruelty*, or rather *arms of violence, are their daggers.*

As to the second remarkable variation, viz. *unstrung an ox*, instead of *digged down a wall*, it is thus noticed by a very celebrated commentator, who has, in numerous instances, discovered a most accurate and critical knowledge of the original. The Hebrew word for *an ox* is שׁור, *shor;* but for *a wall* שׁור, *shur;* the difference consisting merely in the different situation of the point or dot in the middle letter, which is pronounced like an *o*, when placed over it, but like an *u* when placed in the middle. The word occurs in Gen. xxxii. 5. Exod. xx. 17. Chap. xxi. 28, 29, 32, 35, 36. Psalm cvi. 20. Isaiah i. 3; and many other places, in all of which it is uniformly marked with the point over the letter, thus, שׁוֹר, *shor*, and is translated *an ox.* Why then should it not be so translated in Gen. xlix. 6, seeing that it is in all respects the same word? But when it is pointed thus, שׁוּר, *shur*, it signifies *a wall*, as in 2 Sam. xxii. 30; "By my God have I leaped over a *wall.*" See also Job xxiv. 11. Jer. v. 10; and elsewhere. The word *gnakar*, which is translated *digged down*, signifies either to *extirpate, eradicate*, or *unstring;* the choice of which expressions will always be determined by the noun to which it is adjoined. Thus, independent of the spiritual sense, we see that the proper translation of the passage is that which is here given. But if we come to consider the terms as written by *correspondences*, we shall see still greater reason to abide by the original; for to *slay a man* has respect to the destruction of *truth* in the *understanding*, and to *unstring an ox*, to the destruction of *good* in the *will:* whereas, according to the common translation, the *digging down a wall* signifies the same thing, in the spiritual sense, as *slaying a man*, viz. the destruction of truth; so that, as our learned commmentator expresses it, the marriage union, which is in every part of the WORD, is lost by our common English translation.

2. The next passage which we shall notice, as mis-translated in our common editions of the Bible, is Isaiah v. 1. "My well-beloved hath a vineyard *in a very fruitful hill.*" Instead of which it ought to be thus translated: "My

beloved had a vineyard *in a horn the son of oil.*" The vineyard is the church; a son of oil denotes truth derived from good, or faith from charity; son is truth, oil is good; it is said to be in a horn the son of oil, in order to denote the strength and power of divine truth derived from divine good, in removing all evils and falses that oppose the church; a horn denotes power. The beauty which appears in this passage, when it is explained according to the internal sense, is not equalled by the common translation, which seems to be an attempt to amend the sacred text, as if it was not properly expressed by the inspired writer. Such conduct in the translators is, however, excusable, because they were not aware that the whole WORD was written by correspondences. But the New Church, in which the science of correspondences is beginning to revive, must have a plain literal translation, not so much accommodated to the fluctuating taste, or the peculiar idiom of our language, as strictly expressive of the original terms of inspiration; for nothing else can contain the true correspondences, or be the medium of presenting to the mind the pure and internal sense of scripture.

3. Zeph. iii. 9. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Such is the present translation; instead of which, it ought to be as follows: "For then I will convert to the *peoples* a pure *lip*, that they may all call in the name of Jehovah, to serve him with one *shoulder*." The word *shoulder* is used in order to denote their whole *strength*, which is certainly more emphatical than the term *consent*, as well as more expressive of the internal sense.

4. Zech. ix. 17. "Corn shall make the young men cheerful, and new wine the maids." Instead of which read, "Corn shall make the young men to *bud*, and new wine the *virgins*."

5. Jer. 15. 12. "Shall iron break the northern iron, and the steel?" The true reading is, "Shall iron break in pieces the iron from the north, and the *brass*?" In our common Bibles, the term *steel* is used, instead of *brass*; but the latter is the true and proper sense of the original.

6. John vii 39. "For the Holy Ghost was not yet *given*, because that Jesus was not yet glorified." According to the original it is, "For the Holy Spirit was not yet, because Jesus was not yet glorified."

7. John viii. 24 If ye believe not that I am *he*, ye shall die in your sins. In the original it is, "If ye believe not that I AM, ye shall die in your sins." The word *he* is likewise unnecessarily added in verse 28 of the same chapter.

8. John xix. 5. "And *Pilate* saith unto them, "Behold the man." These words were not spoken by Pilate, but by Jesus himself, as is evident from the preceding part of the verse. The word *Pilate* is not in the original, neither ought it to be in the translation. The passage should be read simply thus: "Then came Jesus forth, wearing the crown of thorns, and the purple robe; and he saith unto them, Behold the man."

9. Many other passages might be produced, wherein the translators have evidently mistaken the sense of the original. But these are sufficient to show the necessity of a new and more accurate translation. R. H.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 123.]

12. Thus our globe revolved round its sun in perpetual helical spires, like the continual winding of a snail-shell, and by continual as well as quick revolutions, presented every point of its yet naked body to him, receiving in every stage of her revolution different degrees of his light and heat. But there was yet no dry land, only a sluggish, slimy muddiness, like an ocean without a shore; that is to say, a huge assemblage of inactive particles, the first rudiments of nature, which from their vicinity or nearness to the sun's ardent focus, fermented and boiled up from their inmost recesses. Therefore, that these inactive particles and ponderous rudiments of nature might coalesce, or its constituent particles grow together into secondary elements of a new kind, namely, saline, watery, earthy, and such like, and from these an infinity of productions might exist, it was necessary this globe should undergo so many changes and mutations as were proper to constitute so many *efficient causes*; from which, as in a continued series, *general effects* might take place, which according to a *successive order*, and the constant agency of *causes*, might obtain their proper degree of perfection.

13. For by this time two principles of nature were risen and abounded, namely, the active and passive: the first of these filled this system of the universe, being *æther*, of which the atmosphere was composed, as an assemblage of such active particles: the second, or the passive, being moulded into a mass, constituted this *globe*, so poised and suspended on its centre by the spiral circumvolutions of the active principle. These two powers were to be united, and as it were married, and by their union a new atmosphere produced of a middle nature between both, which might more immediately invest the globe, receive the solar rays, and according to its respective height or density, temper them. This new offspring was denominated *air*, having this property in common with æther, as derived from it, to emulate all its modes of action; and farther, as having acquired from the passive principle a degree of gravity, its parts pressed upon each other, and in like manner on the surface of the globe.*

* Air modified produces sound, as æther does light; the one is appropriated to hearing, the other to sight. That air imitates æther in operation, ap-

14. When this secondary atmosphere, *exhaled* from the most delicate contexture, or constituent parts of the globe, and afterwards actuated by the æther, had been formed, and the heat tempered by this means, (which was so copiously emitted from the fountain of heat so nearly situated) then our liquid globe began to form a crust on its surface, and clothe itself with a tunic, as it might be called, first slender, then thicker, which was formed according to the *afflux* or *gathering together of parts* continually emerging from beneath; for as yet the included heat kept the inner part of the globe in a state of liquefaction. But the superfices being thus hardened, and as it were covered with a garment, it then began to assume the appearance of earth, smooth indeed and level of surface, without declivities, hills or vallies, being one perfect smooth sphere, perforated by rivulets and springs from warm fountain heads, like so many veins in the new body; and every way encompassed with a dewy vapor, which penetrated the new-formed atmosphere, and being again returned upon the earth's tepid bosom, continually refreshed her with moisture.

15. This new-formed virgin earth, so lovely in her first appearance, now represented a kind of new egg; but such a one, as exhibited at its surface collections of little eggs or seeds, scattered abroad, of its future productions in the mineral, vegetable, and animal kingdoms. These seeds or first rudiments of life, lay yet undivided in their principles, one involved in another. Thus, in the mineral lay the vegetable, which was to support the animal kingdom. And the animal, together with the vegetable, were included in the mineral kingdom, as the matrix of the rest, from whence they should proceed *successively*, on casting off the including coverings. Hence the present was to be continued in the past; and that which was to come lay hid in both; for each of these implied the other, in a continued series: in respect of which *succession* this earth was continually in her rise, and as it were in the intuition of each *successive* production, when, having obtained her ends in the latter stages of a former one, she seemed to forget what

pears from sound, which is propagated in right lines to a great distance, like light; and proceeds every way from the centre of motion: in like manner it recoils or echoes, as light is reflected according to the *angle of incidence*, and presses equally inwardly and outwardly, in manner of a perennial circle or sphere. But that air is at the same time endued with a passive or sluggish principle, is manifest from its gravity. On the contrary, æther, from its pure nature of elasticity, has this property, to be neither light nor heavy.

went before; and in proportion to the procession from her first station, still receding or departing from her first orbit to a larger, she continually conceived new powers, which were to be *successively* unfolded, as future uses should require.

SECTION THE SECOND—ON PARADISE.

16. The earth, yet naked and unadorned, kept on in her course, and like a virgin yet unmarried, hastened to the flower of her age; for while yet in the interior part of her orbit she revolved close to the sun's body, the times of her revolution passed with such velocity or celerity, that an hundred of her years then scarce equalled the time of so many months at present; for every revolution in her orbit was then one of her years, and every rotation on her axis a day. But these times were prolonged, as she receded from the sun in a spiral form, still amplifying her orbit; for there was a time when she moved over the sun like a spot, afterwards when she moved in the orbit now occupied by the planet nearest the sun, then revolved at the same distance with that beautiful star which opens and closes the day. So that there is no space, from the centre to the circumference of her orbit which she now keeps, which she has not revolved in, and in some manner traced over in her spiral progression from the sun.

17. When, therefore, the earth, by her revolutions, continually amplified her orbit, and consequently lengthened her year, she would come at length to the first flower of her age, namely, to that first stage of her career, where the revolutions of her year had attained a certain medium, being neither too contracted nor too extended, when the four seasons of the year would follow so close, that the distinctions of each were lost in one another, as the spokes of a wheel in its quick rotation: while a transient spring was followed by a short summer, autumn followed immediately, and winter scarce closed the year, before spring, lately over, and only just checked in her luxuriant growth, again opened the year. Thus the four seasons, however distinct in themselves, by quick transitions into each other, might be said to constitute one PERPETUAL SPRING; for in such a contracted year's space, the heat of the dog-star, or summer, could not so far prevail, as to overcome the kindly temperament of spring, neither could the luxuriance of spring hinder the ripening of fruits in autumn, much less avoid a necessary check to vegetation, by the transient cold of winter; so that one season

would only temper another with agreeable variety. But tedious nights, and long winters, make every thing cheerless and dismal; while a sudden return of spring, after a very short and mild winter, changes the scene with delightful vicissitude, so that they seem only one continued season, or a pleasant vernal warmth tempered with such a degree of cold, only, as may render it more grateful.* In like manner the days of that time, by rapid rotations, were prevented from growing tedious: for scarce had Aurora opened the day, but noon was at hand, evening succeeded in rapid transition, and a momentary interval of night being past, the morning redness again painted the sky. In the same manner, cold did not overcome the heat of noon, but tempered it, and transmitted it with advantage to mitigate the chill damp of the morning. Thus all things respecting time and space conspired together, as well in their least, as their greatest operations, that our earth should then enter into the flower of her age, and enjoy a perpetual spring. Not only time and space, but also the stars in heaven, the atmosphere, and the earth itself, joined in the endeavor, as so many handmaids to assist such a temperature of things, while this globe continued in the abovementioned station of her orbit. The stars, by quick intervals of rising and setting, made the progress of night less dubious; enlightened and continually gilded the disk of our globe, with their radiant beams; and disposed the atmosphere itself to a more prompt reception of those rays, which were darted from the rising sun. In like manner, the moon, who now from the sun, as nearer at hand, reflected light both originally from him, and medi-

* That by quick transitions of the seasons, something like a perpetual spring may take place, any one may be convinced of by experience, by fixing the thermometer, or thermoscope, or the philosophical instrument which measures the degrees of heat and cold; I say by fixing the thermometer to a cylinder, and turning it in a frosty season at the mouth of a furnace, in various distances, or turning it round quicker, or slower: for while in a middle distance and a middle celerity of motion, the liquor in the tube neither rises nor falls, but keeps the middle degree of *temperate air*, inasmuch as the heat can neither elevate, nor cold depress it; the *distance and motion*, or *time and space*, moderate the heat and cold, and keep them in the middle temperature. In like manner, if we imitate day and night by a lamp so fixed, the cylinder being hastily turned, light does not disappear; but a middle degree of it is continued through the whole circuit: but it is different if slowly turned round. The case was alike with our earth, when in her middle space from the sun: the years scarce equalled the time of our months, and the days scarce two of our hours. The ancient sages, and their poets, in like manner contracted the four seasons, and so introduced that perpetual spring in their fables; being ignorant that it was so provided, that nature might by that means produce her consequential effects.

ately from the earth, shone out with a copious splendor, and exerted her influence, till the sun returned with his all-fostering heat and light. The secondary atmosphere, or air, put in motion by such copious vicissitudes of heat and light, together with moist and warm vapors, exhaling from the fertile bosom of the earth, breathed a most grateful temperament. No rude winds yet existed; Boreas, with his blustering attendants, had not yet torn the air with their blasts: not the least cloud intercepted the face of the sun, or the splendor of the stars; but the sky was serene, and zephyrs, with their gentle breezes, hushed the rising of ruder winds. The earth, also, surrounded with so many blandishments, being gently warmed from her superficies to her centre, received with complacency on her ample bosom, these vernal influences, and returned them alternately with advantage back into the atmosphere: so that it may well be believed, heaven itself would in a manner descend on such a virgin earth, as its proper centre, and cause it to enjoy a perpetual spring, as the only individual object of its care.

(*To be continued.*) B. S.

TO THE EDITORS.

GENTLEMEN,

In the 89th page of your second number, I have read some observations on the color *green*, as representative of the darkest shade of truth, and corresponding to a similar state of obscurity in respect to truth.

Permit me to say, that the rule offered to solve this difficulty is of a nature so vague that no useful deduction can be drawn from it, towards the explication of metaphysics; for the natural world, being governed by its own peculiar laws, must be interpreted accordingly, and also the spiritual world, the correspondence still remaining inviolate. If such rule of correspondence was to be adopted generally, as doctrinal, (and if true in the one instance, it must be true throughout) all perfection of spirit must reside in the most perfect exterior form, which we know is not the case. So, we must not confound relations with correspondences. To set this in a stronger point of view, we will suppose the interiors of the man (from the father) was of the most beautiful spiritual form, and that from the mother otherwise; might not the organs of sight be weak,

yet the intellectual light strong? There are no people we know of so strong and quick-sighted as the Indians, yet they have never discovered any capacity of spiritual discernment. The same may be said of the Jews, whose eyes are uncommonly piercing. Some eyes are formed to admit too many rays, from whence comes the necessity of an opake medium. This would infer the contrary of your position, that there is more susceptibility, or an excitability, in some organs, than in others; per consequence, there is a more exquisite sensible perception of truth. This is further exemplified, in the case of the black and blue eye. The former is exclusively of the negro, the American Indian, the East Indian, and the Jew; all of whom appear to be unreceptive of spiritual truths. But the blue eye of England and Scotland, and of Germany, and of America by descent, cannot vie in mere ocular strength, though in genius it commands a higher place. Homer's Minerva was "the blue eyed maid," and in the poet's eye it hath always been the symbol of sensibility, delicacy and meekness. But, applying your rule, how shall we come out, that the Indian, Malay, &c. are in the highest degree recipient of truth? A conclusion totally inadmissible, from experience.

The scriptures say, *Judge not, &c.* Now this spurious philosophy is altogether at variance with the Divine command, which teaches that we should not pretend to judge of man's interiors, by any mode, much less by this unauthorised and imaginary decision.

J. N. T.

SUBSTITUTE FOR ARDENT SPIRITS.

TO THE EDITORS.

GENTLEMEN,

The quantity of ardent spirits consumed among us is very great, and the evil consequences resulting from this consumption are generally felt, not only by those who indulge themselves in this way, but by those who do not. For the enormous tax which a large proportion of mankind *levy on themselves* for spirits, very frequently leaves them without the means of satisfying the more needful demands of the butcher, baker, and shop-keeper.

Among the various classes of the community, varied as it is by moral and physical traits, there is one, which, like the sooders of India, must remain for ever in the dust, in consequence of a perpetual indulgence in sensuality, of which drunkenness is one of the most conspicuous and disgusting forms.

"There is, says the poet, a pleasure in madness, which none but madmen know." So it is with drunkards. Fortunately, for themselves, the degradation and the unconsciousness are concomitant; or the consequence would be self-destruction. To this class of men, addresses are made in vain. For those who can find no incentive to labor better than the consequent enjoyment of ardent spirits, it would be impolitic or useless, to instruct. But to such as (led by excessive labor to this fallacious stimulant, or laboring under the effects of debility, or the apprehensions of disease) are drawn unwarily to its immoderate use, the proposition of a substitute may be deemed of some importance, either in the light of a preventive or a remedy; especially, if that substitute should join all the advantages, unattended with the expense, of its principal.

Having lived in a part of the United States deemed unfavorable to health, I felt very cautious of the approaches of disease. Some of my neighbors were in the practice of taking a morning dram, well known in the *lower counties* of Virginia, by the term *antifogmatic*; but I perceived that this did not charm away disease from their houses, though its effect on their rationality was evidently injurious; and having from some pre-conceived opinions formed a favorable opinion of the tonic powers of culinary salt, I determined to use an infusion of it in future as my *morning dram.*

The surest test of the excellence of any thing is the experience of its effects. And on this occasion I was not disappointed. The cooling, opening power of the draught, its invigorating effects, and its power in aiding perspiration, I can now vouch for, on an experience of several years. That it is a preventive of, and remedy for, the ague, there is full proof, and that one dose has actually cured an ague, I had ocular demonstration of, in several instances.

Some of my neighbors have been prevailed on to exchange spirits for salt and water, as a *morning dram*, with good effects.

It is supposed by many that such a beverage would be highly nauseous to the stomach, but so far is this from being the case, that my children, who drink of it throughout the summer and *fall*, are as fond of it as of their breakfast. Its effects, as a vermifuge also, are generally allowed to be considerable, which renders it more valuable for children's use.

The salt used on those occasions is of the sort called "Liverpool blown salt;" it is the kind generally used at our tables; yet the difference in the qualities of this species of salt is well worthy of observing; some specimens having a base of lime, and others of

chalk or magnesia, which will render the results in its use very different, even in the most ordinary affairs; for I have found, since I commenced the use of its infusion, that some kinds do not possess half the strength that others do. Where the basis is lime, the quantity of the acid (*muriate*) is greater than where the basis is chalk or magnesia, judging merely by the taste, which by use becomes pretty correct in determining such proportions, as those who have been in the use of spirits and water may easily judge. A chemical analysis, or assay, if I may use the term, would be very desirable on all our culinary salts, and such an enquiry would be worthy the patronage of government; but until this takes place, we must content ourselves with more diffuse observation.

The effects on the animal system, produced by the distinction just mentioned, when taken internally, by infusion, are considerable. The lime is strongly tonic, and its power on the system, in bracing and strengthening, is astonishing. Having read of the practice of the South-American Indians, who are employed to carry burdens over the Cordilleras, over grounds inaccessible to horses or mules, to use the quick lime, rolled up in the leaves of the herb of Paraguary, as a bolus for refreshment, I could not doubt, that its use was both safe and practicable, and served to confirm the observation drawn from my own experience, as much as my experience verified the statement of (I believe) Baron Humboldt.

The salt, with a base of magnesia, is less tonic, and much more purgative, and, of course, I think, preferable for a morning draught, unless where debility is experienced.

Having, formerly, from curiosity, tried the use of the waters impregnated with iron, when in perfect health, and iron (infusion) is supposed to be one of the strongest tonics, I found its effects to vanish very rapidly, and appeared to partake of the properties of a stimulant, by exciting the imagination. Salt *with a base of lime*, gave more permanent effects, and operated otherwise on the imagination. I am therefore of opinion, that our common salt is a much stronger, safer, and more permanent tonic than the common medicament of iron. J. N. T.

It is on no account allowable for one man to *judge* of another as to the quality of spiritual life, for the Lord alone knows this; nevertheless, it is allowable for every one to *judge* of another, in respect to his quality as to moral and civil life, for this is of concern to society. *A. C.* 2284.

FOR THE HALCYON LUMINARY.

TO THE REVEREND J. HARGROVE.

REVEREND AND DEAR SIR,

I read your answer in the third number of the Luminary with much pleasure, but do not understand enough of the subject to form an opinion. I am anxious to receive further instruction and information from your pen, and be assured, dear sir, that however we may hereafter differ in opinion, I shall always feel grateful for your good intentions and advice, and shall always be pleased with such candor and moderation as obtain in your answer. I have many questions to ask, but will not trouble you with them until I hear again from you. THEODORE.

THE FINE ARTS.

[*In continuation from page* 132.]

Homer is undoubtedly a wonderful genius, perhaps the greatest that ever existed; his fire, and the boldness of his conceptions, are inimitable. But in that early age, it would fall little short of a real miracle, to find such ripeness of judgment, and correctness of execution, as in modern writers are the fruits of long experience and progressive improvements, during the course of many centuries: accordingly, that Homer is far from being so ripe, or so correct, cannot escape the observation of any reader of taste and discernment. One striking particular is, his digressions without end, which draw our attention from the principal subject. Diomedes, for instance, meeting with Glaucus in the field of battle, and doubting, from his majestic air, whether he might not be an immortal, inquires who he was, declaring that he would not fight with a god. Glaucus lays hold of this very slight opportunity, in the very heat of action, to give a long history of his family. In the mean time, the reader's patience is put to a trial, and his ardor cools. Again, Agamemnon desiring advice how to resist the Trojans, Diomedes springs forward; but, before he offers advice, gives the history of all his progenitors, and of their characters, in a long train. And, after all, what was the advice that required such a preface? It was, that Agamemnon should exhort the Greeks to fight bravely.

At any rate, was Diomedes so little known as to make it proper to suspend the action at so critical a juncture, for a genealogical history? There is a third particular which justly merits censure; and that is, an endless number of minute circumstances, especially in the description of battles, where they are improper. The capital beauty of an epic poem is, the selection of such incidents and circumstances as make a deep impression, keeping out of view of every thing low or familiar. An account of a single battle employs the whole fifth book of the Iliad and a great part of the sixth: yet, in the whole, there is no general action; but unknown warriors, whom we never heard of before, killed at a distance with an arrow or a javelin; and every wound described with anatomical accuracy. The whole seventeenth book is employed in the contest about the dead body of Patroclus, stuffed with minute circumstances, below the dignity of an epic poem. In such scenes the reader is fatigued with endless particulars; and has nothing to support him but the melody of Homer's versification.

Having traced the progress of the fine arts towards maturity, in a summary way, the decline of these arts come next in order. An art in its progress towards maturity, is greatly promoted by emulation; and, after arriving at maturity, its downfal is not less promoted by it. It is difficult to judge of perfection but by comparison; and an artist, ambitious to outstrip his predecessors, cannot submit to be an imitator, but must strike out something new, which, in an art advanced to ripeness, seldom fails to be a degeneracy. This cause of the decline of the fine arts may be illustrated by various instances. The perfection of vocal music is to accompany passion, and to enforce sentiment. In ancient Greece, the province of music was well understood; which, being confined within its proper sphere, had an enchanting influence. Harmony, at that time, was very little cultivated, because it was of very little use; melody reaches the heart, and it is by it chiefly that a sentiment is enforced, or a passion soothed; harmony, on the contrary, reaches the ear only; and it is a matter of undoubted experience, that the most melodious airs admit of very simple harmony. Artists, in latter times, ignorant why harmony was so little regarded by the antients, applied themselves seriously to its cultivation; and they have been wonderfully successful. But they have been successful at the expense of melody; which, in modern compositions, generally speaking, is lost amid the blaze of harmony. These compositions tickle the ear by the luxury of complicated sounds, but seldom make any

impression on the heart. The Italian opera, in its form resembles the Greek tragedy, from which it is evidently copied, but very little in substance. In the latter, music being made subservient to sentiment, the dialogue is nervous and sublime; in the former, the whole weight is laid on music; and the dialogue, devoid of sentiment, is weak and spiritless. Restless man knows no golden mean, but will be attempting innovations without end. By the same ambition, architecture has visibly declined from its perfection. The Ionic was the favorite order when architecture was in the height of glory. The Corinthian order came next; which, in attempting greater perfection, has deviated from the true simplicity of nature: and the deviation is still greater in the Composite order. With respect to literary productions, the first essays of the Romans were very imperfect. We may judge of this from Plautus, whose compositions are abundantly rude, though much admired by his cotemporaries, being the best that existed at that time. The exalted spirit of the Romans hurried them on to the grand and beautiful; and literary productions of all kinds were in perfection when Augustus reigned. In attempting still greater perfection, the Roman compositions became a strange jumble of inconsistent parts: they were turgid and pompous, and at the same time, full of antithesis, conceit, and tinsel wit. Every thing new in the fine arts pleases, though less perfect than what we are accustomed to; and for that reason, such compositions were generally relished. We see not by what gradual steps writers, after the time of Augustus, deviated from the patterns that were before them; for no book of any moment, after that time, is preserved, till we come down to Seneca, in whose works nature and simplicity give place to artificial thought and bastard wit. He was a great corrupter of the Roman taste; and after him nothing was relished but brilliant strokes of fancy, with very little regard to sentiment; even Virgil and Cicero made no figure in comparison. Lucan has a forced elevation of thought and style very difficult to be supported; and, accordingly, he sinks often into puerile reflections; witness his encomium on the river Po; which, says he, would equal the Danube, had it the same number of tributary streams. Quintilian, a writer of true and classical taste, who was protected and encouraged by Vespasian, attempted to stem the tide of false writing. His rhetoric is composed in an elegant style, and his observations contain every delicacy of the critical art. At the same time flourished Tacitus,

possessing a more extensive knowledge of the nature of man than any other author, ancient or modern, if Shakspeare be not excepted. His style is original, concise, compact, and comprehensive; and, in what is properly called his *history*, perfectly correct and beautiful. He has been imitated by several, but never equalled by any. Brutus is said to be the last of the Romans for love of liberty: Quintilian and Tacitus may be said to be the last of the Romans for literary genius. Pliny the younger is no exception: his style is affected, turgid, and full of childish brilliancy. Seneca and Pliny are proper examples of writers who study show more than substance, and who make sense yield to sound. The difference between these authors and those of the Augustan age, resembles the difference between Greek and Italian music. Music among the Greeks, limited itself to the employment to which it is destined by nature, viz. to be the handmaid of sense, to enforce, enliven, or sweeten a sentiment. In the Italian opera, the mistress is degraded to be handmaid; and harmony triumphs, with very little regard to sentiment.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

AGRICULTURE.

The great principles of agriculture may be reduced to these two points; *keep small farms, and manage them well.* What constitutes a small farm, or in what consists good management, are subjects deeply affecting the best interests of society, and have engaged volumes of the most philanthropic writings. The pages of a work, limited in size and devoted to various purposes, can afford but a short review of a subject so comprehensively useful, yet, by entering directly into real matter and avoiding the prolixity of books, much instruction and benefit may be obtained at an expense of money and time comparatively small.

An anxiety to grow rich has done more injury, and produced more disappointment to farmers than to any other class of fortune-hunters: the merchant, who not only risks his entire capital, but also his utmost credit on a single voyage; may succeed even beyond his calculation, and may, at once, increase his fortune and enlarge his credit: the mechanic, who risks all on a single pro-

ject, may succeed to riches and its comforts; but the farmer, who enlarges his fields beyond his actual means of cultivating them, never succeeds in his design. Land badly tilled and badly fenced produces a small crop, which not unfrequently becomes a prey to the inroads of cattle, or suffers for want of hands to secure it in harvest; yet such must be the fate of *large* farms, that is, farms exceeding the disposable means of the proprietor. No general rule can be laid down to determine the proper size of a farm, as it must be regulated by a whole view of the farmer's means, family, &c.; but in choosing a farm, it would be a prudent maxim to prefer one even apparently too small, to one that might prove too large; and perhaps the generality of farmers, who look merely to the support of a family, might do well to confine their industry, in the first instance, to fifty acres of land, exclusive of the necessary proportion of wood-land. The result would prove so decisively the superior advantages of small farms, as more than probably to induce the farmer to continue his industry on a scale, which would yield so much in point of crops, save so much labor, render a frequent view of the entire farm, and the collecting of the produce to the barn so convenient. "But," says the farmer, who has six or eight children, "fifty acres will not suffice to support my family." It may be replied, and with more truth, "no, nor one hundred acres," because of the undeniable fact, that one hundred acres badly tilled, will produce less than fifty acres well managed, and that the labor, necessary to the good tillage and management of the small farm, will not be sufficient even for the slovenly management of the large one.

It is unnecessary to describe, how a large farm may be ruined, in the care of a proprietor whose capital is small: every practical farmer can explain, and the most superficial view of hundreds of such farms, to be seen in all directions, will at once convince the doubtful. It only remains to see how the farmer and his family can be supported on a farm of fifty acres.

The skilful farmer will keep his lands in a state of constant productiveness; the most injudicious management or the most apparent neglect can alone cause land to remain for years or even for a season without contributing to the farmer's sustenance; this state, however, seldom fails to attend large farms. A rotation of crops and a supply of manure will secure this constant state of productiveness. Every farmer is a sufficient judge of the managing a rotation of crops, and, in some measure, acts on that principle; but

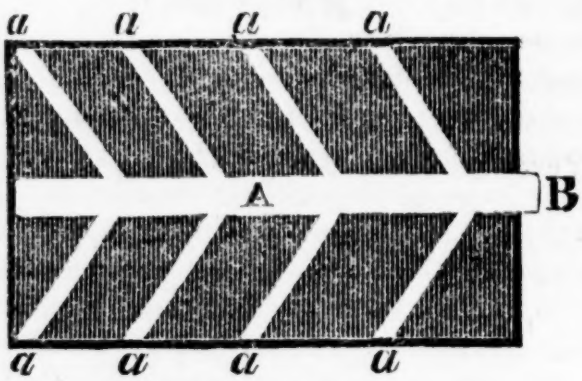
the mind and labor are so divided, in the care of large farms, that neither can be brought to act with sufficient judgment or effect. A proper disposition of cattle, added to a judicious collecting of manure, will always produce the means of enriching and invigorating the soil, nor can there ever appear any want of a sufficient supply of manure for every purpose of the farm.

The collecting of compost, or manure, being indispensible to the farmer, it shall be here first attended to. Compost, is to be considered, both as to its quantity and its quality. The quantity may be increased by mixing clay, or other unfermented matter, with the manure; the entire mass will partake of the salts, and all ferment together. The quality, which seems of more importance than the quantity, may be improved by choosing a proper site for the manure heap. It should not be made in a hole, because the rain water will soon fill the hole and chill the manure; which should, in order to fermentation, preserve a considerable heat: it should not be made on a hill, because its juices will run from it; it should not be exposed to rain, because the water passing through it will carry away its most valuable part; nor should it be entirely excluded from the air, which is essentially useful to it. With these general observations in view, the farmer will easily contrive a proper plan for collecting a sufficiency of rich compost for all the uses of his farm, which, thus plentifully supplied, will never degenerate into a barren waste. The manure heap should be placed near the farm yard, so that the rotten straw, bedding of the cattle, &c. may be easily removed to it; a sewer or gutter should also be contrived to carry the urine from the cattle's stalls to a reservoir near the manure; and finally, it should be collected on a flat spot of ground, so hard as to be, if possible, impervious to the juices, which would otherwise sink into the earth, and be totally lost.

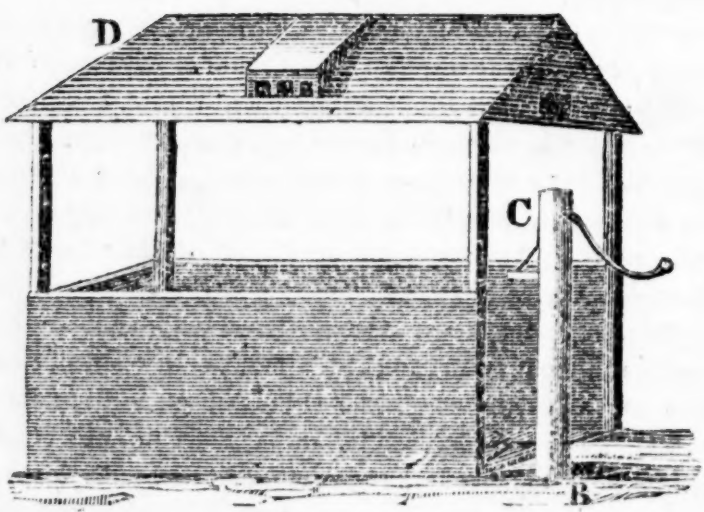
An ingenious farmer, in Europe, recommends the following plan, which he adopted with the most beneficial success. He laid the bottom of his compost-heap with brick, laid level as a house-floor; a numbers of gutters were formed, for the purpose of conducting the juices into a cistern sunk into the ground, which was occasionally returned on the heap by a pump. A wall four feet high was raised on three sides of the heap, and a thatched roof, supported by posts, covered the whole at four feet above the wall. A floor laid at the lower part of the roof formed a house for fowl. In the an-

nexed plan and elevation A *a a a a* represents the gutters, B the reservoir, C the pump, and D the roof. It may be remarked, that the American farmer may find it most convenient to use plank for a flooring, logs for a wall, and shingles for a roof.

GROUND PLAN.



ELEVATION.



After securing the gutters so as not to admit any matter that would prevent water running through them, a layer of earth, leaves of trees, or other matter to be found on the farm, were laid eighteen inches deep, and become saturated by manure, which was overspread; a like layer was placed at three feet above the bottom layer, and so continued alternately heaping on manure from the farm yard, and clay, leaves, &c. to any height the manure heap could be conveniently raised. Repeated trials have proved that oxen, cows and horses, thrive better in stalls than in the fields, while the following advantages are too evident to be slighted: the produce of the same quantity of land, which will feed one beast in

the field, will support three in stalls; and twice the quantity of manure will be produced by stall-feeding that can be had otherwise. Thus giving, in point of quantity of manure, the preference to stall-feeding in the proportion of six to one. Here then is a plan which, if pursued, will certainly produce, from any given quantity of land, a quantity of good manure, sufficient to enrich the land and prevent it from remaining unproductive.

A farm of fifty acres may be thus divided:

House, offices, and farm-yard, - - -	2 *acres.*
Garden and orchard, - - - - -	3
Five fields, of nine acres each, - - -	45
	—
	50

Of these, two fields, if kept in tillage, and well manured, will produce, at least, the following quantities:		The remaining three fields, or twenty-seven acres, will support
Wheat, -	120 *bushels.*	6 Cows,
Rye, - -	60	10 Oxen,
Corn, - -	200	4 Horses,
Potatoes, -	600	20 Sheep,
Buckwheat, -	50	20 Hogs,
Oats, - -	100	—
	———	60
	1130	or other cattle in proportion.

Here then is a short view of a farm of only fifty acres, which will produce at least one thousand bushels of grain and vegetables, and feed sixty head of cattle, besides fowl, exclusive of the produce of garden and orchard. Yet the uncalculating farmer predicts that fifty acres will not suffice to support his family.

Prejudice and custom, aided by ambition, are in favor of large farms, nor will it be easy to convince farmers of the superior advantages of small ones. The produce of fifty acres as here calculated is so much within the compass of probability, that none will, it is expected, discredit it. It shall, however, be shown, in the prosecution of this interesting topic, that the calculation is less than would be the produce of such a farm well managed, and that many other advantages, derivable from small farms, are yet to be explained.

[*To be continued.*]

THOUGHTS ON RAIN AND VAPORS.

The vapors arising from the earth ascend, in imperceptible particles, far above the region of clouds, in order to attain a new spirit or life from the etherial principle in the atmosphere; then they fall together, or collapse in the form of clouds, which is, as it were, a kind of ground or earth to fall upon. Again they collapse into still larger particles, and descend in rain. The particles of vapor first went up destitute, as it were, of life or fire; they ascended to heaven for fire, and having obtained it, fall down and afford nourishment to the vegetable world.

All this corresponds to the WORD, and man's instruction thereby. The vapor rising from the earth may be compared to natural science, obtained from the things of this life through the medium of the senses, which must be exalted to the superior regions of the mind, there to receive a spirit and life before it can be of any real use to man. The etherial principle above the clouds denotes the internal sense of the WORD, or Heaven; the clouds are the literal sense; and the earth is the Church, which receives all its nourishment from the letter of Scripture, as this also receives its virtue and power from the spiritual sense.

A man desirous of instruction from the WORD, is like the parched earth looking up to the clouds for rain. The earth in such case answers to a man desirous of truth, from an affection thereto; the rain is truth; the electrical fire in the cloud is the principle of good in the WORD, which is communicated with truth, and is the very life and soul thereof.

The primary cause of vegetation is fire, the secondary cause is rain; which latter is a fluid body containing the former as a soul within it. Both are necessary to produce the end, for neither, without the other, can effect it. Just so spiritual nutrition is effected by good and truth united together. Good alone will not nourish, any more than fire alone will cause to vegetate; still less will truth alone, or water alone, produce such effects. But both united together, will yield an abundant increase, like the union of male and female in the animal kingdom of nature; for as rain is the *conductor* of electrical fire to produce natural vegetation, so truth is the *conductor* of heavenly good to effect spiritual nutrition.

M. K.

FOR THE HALCYON LUMINARY.

CONJUGAL LOVE.

A VISION.

While deeply musing on celestial themes,
And sweetly wrapt in beatific dreams,
One morn, a voice from yonder shining spheres,
In heavenly warblings, thrill'd upon my ears;
And, soft descending from his azure height,
Thus spoke the holy messenger of light:
"We have perceived, O Man! thou dost employ,
Such thoughts as angels in the skies enjoy,
And that to thee the knowledge may be given
To tell frail mortals of the joys of Heaven.
Now to thy view, upborne on wings of air,
We'll full display a sainted nuptial pair."
When, lo! appear'd, like some resplendent star,
In yon etherial plains, a radiant car;
Still softly driving, near the earth it drew,
Unshaken by the winds that gently blew;
Through azure fields, by snowy steeds, was drawn
This diamond chariot, brilliant as the dawn;
In which were placed two forms divinely bright,
Deck'd in the dazzling robes of heavenly light;
Whilst in each hand was held a milk-white dove,
Delightful emblem of unvaried love!
And as they gently waved each shining crest,
The angels me with melting voice address'd:

" Wilt thou, O mortal man, and child of care,
That we to thee should nigher still appear?
But lest we come too near, alas! take heed,
The sad event thou well mayst dread indeed!
Thy powers may all be lost, unhappy youth,
In the celestial blaze of LOVE and TRUTH,
Derived from yonder skies divinely pure,
Which shall through all eternity endure."
I bow'd assent, the chariot forward prest,
While they with looks of mildness still address'd:
" We are a pair descended from above,
Who know the pure delights of wedded love,
Supremely happy and in youthful prime,
Though thousand years have past, since yonder clime
Kindly received us from the earthly stage,
Where youth just wrote our names upon her page."

To view the holy twain I fondly dared,
In whom such heavenly majesty appear'd:
The husband in a robe of orange hue,
And velvet shoes, and hose of azure blue,
And vest adorn'd with many a glittering gem,
And roseate plume, and sparkling diadem,
And silvery girdle reaching round his breast,
Bedeck'd with radiant pearl was richly drest.
From his refulgent eyes the holy blaze,
Derived from wisdom, darted purest rays;
While in his face beam'd all the smiles of youth,
And all the splendor of celestial truth:
Thus did the sainted son of joy appear,
Who whilom dwelt in this sublunar sphere.

What pencil now, alas! shall vainly dare
Portray the beauties of the matchless fair?
Can all the artist's magic power express
The splendid colorings of her sumptuous dress?
Or form, with mimic hues, that placid mein,
That look of heaven, that beauteous smile serene?
Ah! no—to paint the nymph of light and love
His fond attempt must ineffectual prove.
Her sparkling hair, like threads of living gold,
Hung o'er her brows in many a graceful fold;

And each fair lock that gently play'd around,
Pellucid gems and glittering jaspers crown'd:
Her neck-lace, brilliant as the star of light,
Was form'd of amethysts and rubies bright,
Beneath whose kindling gleam a rosary hung,
With chrysolites and richest jewels strung;
Her lucid robe, more white than Alpine snow,
Was deck'd with brilliants of the purest glow:
A golden zone about her waist was bound,
And diamond bracelets clasp'd her arms around.
In her sweet aspect that delight was given
Which spotless innocence must feel in heaven:
Her eyes, resplendent as the rising day,
Shone forth with holy virtue's brightest ray;
And as I on her gaz'd with sweet surprise,
My raptured soul just bursting from my eyes,
She turn'd aside those blazing orbs of light,
Whose heavenly splendor pain'd my feeble sight,
And with the soothing voice of purest love,
They spoke, and pointed to the realms above:
In tender converse join'd this happy pair,
While each soft accent warbled in my ear;
Such melting sounds till then ne'er cheer'd my breast,
I ne'er till then believ'd a pair so blest.
At length they said, in soft and gentle tone,
"We are recall'd to yonder blissful throne"—
When, mounting in their car, they took their way,
More swift than light, to realms of endless day.

THE IRRESOLUTE MAN.

"I will to-morrow, that I will,
I will be sure to do it;"
To-morrow comes, to-morrow goes,
"My promise—well, renew it."

Thus still repentance is deferr'd
From one day to another,
Until the day of death has come,
And judgment is the other.

WRITTEN FOR THE HALCYON LUMINARY.

THE DAWN OF TRUTH.

A VISION.

Retir'd from toils and worldly woes,
I sought the balm of downy rest,
Woo'd the sweet genius of repose
To hover o'er the couch I prest;
And soon, in Fancy's vision deep,
Through murky paths obscure I stray,
O'er marshy wilds and mountains steep,
Through many a dark and thorny way:
Dread demons haunt the mazy ground,
And wily meteors glare around!

But through each cross'd and crooked road,
More deep perplex'd—my toils were vain;
Reason forsook her calm abode,
And vacant horror seiz'd my brain:
When lo! transcendent to my gaze,
I view an angel form appear—
No magic train attends her ways,
Nor warning told her coming near!
Now terror leaves its dark control,
And awful reverence fills my soul.

Her wings, bedeck'd with burnish'd gold,
Hung o'er her robe of spotless white,
And glitter'd, mid each waving fold,
Like dewy gems in morning bright.
But oh! her sweet seraphic air,
Outshone the splendor of attire—
Celestial, placid, firm and fair,
Now whispering hope, and breathing fire;
How mild the lustre of her look,
When thus in accents soft she spoke:

"Forbear to walk in error's maze,
Mistaken man! thy course is vain;
I come to guide thy devious ways,
Through lucid paths, from gloom and pain.

By guile and superstititions led,
You've follow'd shades—mistook a name—
The vital ray of TRUTH has fled—
And error hurries on to shame:
But still RELIGION points to peace—
Come, then, let thy wanderings cease.

"Now gloom and doubts obstruct thy way,
And snares encompass round thy feet;
But follow me—the path survey,
Where living consolations meet.
O, turn thine eyes—behold the gate—
The halcyon realms of glory bright!"
And lo! through scenes so dreary, straight
Burst dazzling rays of heavenly light!
My soul leaps high—amid surprise
I wake—the fading vision dies. ZEPHRI.

FOR THE HALCYON LUMINARY.

SUNSET—OR EVENING.

How sweet are the pleasures I oft have enjoy'd,
On the eve of a clear summer day;
As I've wander'd delighted the Hudson beside,
And watch'd the last beams of the setting sun glide,
Till they vanish'd, in shadows, away.

'Neath my feet nature's carpet, so soft, fresh, and green,
On which sheep fed and frisked around:
Whilst there, a deep dell, clothed with wood, might be seen,
The hills, gently rising, and closing the scene,
Lofty mountains the horizon bound.

The darkness approaches, away to their nests
The grove's airy tenants repair;
Then the husbandman, weary, comes home to his rest,
To his clean cheerful cottage, and meal ready drest,
Where contented he dwells free from care.

May the *sun* of my soul set from trouble as free,
When the *day* of my life shall be past;
May the *night* of the grave bring no terror to me,
But my faith still increase, my REDEEMER, in thee,
That my *rest* may be joyful at last. M. A. W.

VARIETY.

" But, alas! what is taste! A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

ON MATRIMONY.

In matrimony, a real and counterfeited affection may easily be discriminated; the symptoms of the one or the other in that state are unequivocal. Before marriage, the fond suiter may fancy he loves, when in reality he does not: an illusion which vanishes but too soon after an union of hands has taken place; when the once lovesick swain is cloyed with fruition. Fruition is the touchstone of love, and adds fuel to the unaffected passion; but extinguishes the faint remaining spark of an imaginary flame that is unequal to the test. After the chain has been rivetted, and the unhappy victims are become sensible of their error, the evil is not to be remedied, perhaps, but may lose some of its poignancy, when borne with a moderate share of patience. Could friendship be substituted in the room of love, it were a source of some consolation; but, alas! that resource is not always attainable, and for this reason, friendship between married couples is the fruit of a long and mutual love, whose ardor is abated by time and possession. Generally speaking, when husband and wife do not love, they hate; and the most that can be said in favor of them is, that if the breach be not widened so as to admit hatred, to their short-lived passion succeeds a contemptuous indifference.

THE ORIGIN OF APRIL FOOLS.

The absurd custom, which almost universally prevails, of attempting to make our friends appear ridiculous on the first day of April, has, we believe, never yet been satisfactorily accounted for; notwithstanding all the speculation it has excited among the learned. But we have lately met with the opinion of one writer on this subject, which appears to possess at least as much plausibility and reason as any other we have seen, and which we shall here give, by way of diversifying the entertainment of the readers of the Luminary.

" Our year formerly began, as to some purposes, and in some respects, on the twenty-fifth of March, which was supposed to be the incarnation of our Lord; and it is certain, that the commence-

ment of a new year, at whatever time it occurred, was always esteemed and celebrated as a high festival, both among the ancient Romans and now among us. The great festivals of the Romans were usually attended with an *octave*, that is, they were wont to continue *eight days*, whereof the *first* and *last* were the principals; and the *first of April* being the *octave* of the twenty-fifth of March, was consequently the close or ending of that feast. From hence, I take it, it became a day of extraordinary mirth and festivity, particularly among the lower orders, who are apt to pervert and make a bad use of institutions which at first might be very laudable in themselves. In which case they are certainly *all Fools*.

ON ROCKING CHILDREN TO SLEEP.

In a treatise published many years ago by an Italian physician, there are some ingenious remarks on the practice of rocking children to sleep. "This motion," says the author, "must injure the delicate texture of the brain, spoil their digestion, turn the milk in their stomachs, make them squeamish, and occasion many disorders in the bowels, to which it is no wonder that children are so subject." "It seems to be intended by nature," he further observes, "that mankind should pass the early state of infancy in a kind of lethargic composure, which contributes to ripen and perfect the organs. But when this time is passed, and they begin to give symptoms of their sensibility by their frequent cries, ought we to suppress these cries, and prevent them from paying this tribute to nature? Would it not be better to leave them to themselves, and let them sink gradually into that calm condition to which their fatigue of spirits would presently reduce them? Those impatient nurses, who are in haste to bring them again into their state of original stupefaction by rocking them, often substitute very melancholy disorders, by endeavoring to relieve them from slight sufferings which are inseparable from the condition of human nature."

ON WEANING CHILDREN.

If the mother or nurse has enough of milk, a child will need little or no other food before the second or third month of its age; when it will be proper to give it, once or twice a day, a little water-pap; and as it grows older, it may be fed oftener, and have its panada sometimes mixed with milk. This will accustom the child by degrees to take food, and will render the weaning both less

difficult and less dangerous. Weaning, unless when ailments, weakness, or such like circumstances, forbid, ought generally to take place about the sixth or seventh month, at farthest by the ninth or tenth. The child ought then to be fed four or five times a-day; but should never be accustomed to eat in the night. The food should be simple and light; not spoiled with sugar, wine, and such like additions, for they produce the diseases that children are most troubled with. Unfermented flour makes a viscid food that turns sour before it digests, and well fermented bread soon turns sour; but if the panada made of this latter be given new, the inconvenience of souring is prevented. To prevent acidity in the child's stomach by a daily use of vegetable food, give now and then a little fresh broth, made from either veal, mutton, or beef. Rice is not so apt to turn sour as wheat bread is; it therefore would be a more convenient food for children, and deserves to be attended to. Toasted bread boiled in water till it is almost dry, then mixed with fresh milk not boiled, is an agreeable change. As the teeth advance, the diet may increase in its solidity. As to the quantity, let the appetite be the measure of it; observing to satisfy hunger, but no more; which may be thus managed: feed the child no longer than it eats with a degree of eagerness; but children may at all times be allowed good light bread, to chew as much as they please. But butter ought by all means to be denied them; as it both relaxes the stomach and produces gross humors. In place of this, let them be used as early as possible with honey; which is cooling, cleansing, tends to sweeten the humors, prevents or destroys worms, and renders children less subject to scabbed heads and other cutaneous disorders. In feeding, let the child be held in a sitting posture, and that until the stomach has nearly digested its contents; the too common practice of violently dancing and shaking the child, should be avoided. Divert it during the day as much as possible, which will make it sleep sound all the night. Never awaken a child when it is asleep, for thus sickness and peevishness are often produced.

REPORT ON COMMON SCHOOLS.

"The commissioners appointed by the Governor, pursuant to the act passed April 9th, 1811, to report a system for the organization and establishment of Common Schools, and the distribution of the interest of the School Fund among the Common Schools of this state, beg leave respectfully to submit the following REPORT:

"Perhaps there never will be presented to the legislature a subject of more importance than the establishment of common schools. Education, as the

means of improving the moral and intellectual faculties, is, under all circumstances, a subject of the most imposing consideration. To rescue man from that state of degradation to which he is doomed, unless redeemed by education; to unfold his physical, intellectual, and moral powers; and to fit him for those high destinies which his Creator has prepared for him, cannot fail to excite the most ardent sensibility of the philosopher and the philanthrophist. A comparison of the savage that roams through the forest, with the enlightened inhabitant of a civilized country, would be a brief, but impressive representation, of the momentous importance of education.

"It were an easy task for the commissioners to show, that in proportion as every country has been enlightened by education, so has been its prosperity. Where the heads and the hearts of men are generally cultivated, and improved, virtue and wisdom must reign, and vice and ignorance must cease to prevail. Virtue and wisdom are the parents of private and public felicity, vice and ignorance of private and public misery.

"If education be the cause of the advancement of other nations, it must be apparent to the most superficial observer of our peculiar political constitutions, that it is essential, not to our prosperity only, but to the very existence of our government. Whatever may be the effect of education on a despotic, or monarchical government, it is not absolutely indispensable to the existence of either. In a despotic government the people have no agency whatever, either in the formation or in the execution of the laws. They are the mere slaves of arbitrary authority, holding their lives and property at the pleasure of uncontrolled caprice. As the will of the ruler is the supreme law, fear, slavish fear, on the part of the governed, is the principle of despotism. It will be perceived readily, that ignorance on the part of the people can present no barrier to the administration of such a government; and much less can it endanger its existence. In a monarchical government the operation of fixed laws is intended to supersede the necessity of intelligence in the people. But in a government like ours, where the people is the sovereign power; where the will of the people is the law of the land, which will is openly and directly expressed; and where every act of the government may justly be called the act of the people, it is absolutely essential that that people be enlightened. They must possess both intelligence and virtue: intelligence to perceive what is right, and virtue to do what is right. Our republic, therefore, may justly be said to be founded on the intelligence and virtue of the people. For this reason, it is with much propriety, that the enlightened Montesquieu has said, "in a republic the whole force of education is required."

"The commissioners think it unnecessary to represent in a stronger point of view, the importance, and the absolute necessity of education, as connected either with the cause of religion and morality, or with the prosperity and existence of our political institutions. As the people must receive the advantages of education, the inquiry naturally arises, how this end is to be attained. The expedient devised by the legislature, is the establishment of common schools, which, being spread through the state, and aided by its bounty, will bring improvement within the reach and power of the humblest citizen.

This appears to be the best plan that can be devised, to disseminate religion, morality and learning, throughout a whole country. All other methods, heretofore adopted, are partial in their operation, and circumscribed in their effects. Academies and universities, understood in contra-distinction to common schools, cannot be considered as operating impartially and indiscriminately, as regards the country at large. The advantages of the first are confined to the particular districts in which they are established; and the second, from causes apparent to every one, are devoted almost exclusively to the rich. In a free government, where political equality is established, and where the road to preferment is open to all, there is a natural stimulus to education; and accordingly we find it generally resorted to, unless some great local impediments interfere. In populous cities, and the parts of the country thickly settled, schools are generally established by individual exertion. In these cases, the means of education are facilitated, as the expenses of schools are divided among a great many. It is in the remote and thinly populated parts of the state, where the inhabitants are scattered over a large extent, that education stands greatly in need of encouragement. The people here, living far from each other, makes it difficult so to establish schools, as to render them convenient or accessible to all. Every family, therefore, must either educate his own children, or the children must forego the advantages of education.

"These inconveniences can be remedied best by the establishment of common schools, under the direction and patronage of the state. In these schools should be taught, at least, those branches of education which are indispensably necessary to every person in his intercourse with the world, and to the performance of his duty as a useful citizen. Reading, writing, arithmetic, and the principles of morality, are essential to every person, however humble his situation in life. Without the first it is impossible to receive those lessons of morality, which are inculcated in the writings of the learned and pious; nor is it possible to become acquainted with our political constitutions and laws; nor to decide those great political questions, which ultimately are referred to the intelligence of the people. Writing and arithmetic are indispensable in the management of one's private affairs, and to facilitate one's commerce with the world. Morality and religion are the foundation of all that is truly great and good, and are consequently of primary importance. A person provided with these acquisitions, is enabled to pass through the world respectably and successfully. If, however, it be his intention to become acquainted with the higher branches of science, the academies and universities established in different parts of the state, are open to him. In this manner, education, in all its stages, is offered to the citizens generally.

"In devising a plan for the organization and establishment of common schools, the commissioners have proceeded with great care and deliberation. To frame a system which must directly affect every citizen in the state, and so to regulate it as that it shall obviate individual and local discontent, and yet be generally beneficial, is a task, at once perplexing and arduous. To avoid the imputation of local partiality, and to devise a plan, operating with equal mildness and advantage, has been the object of the commissioners. To

effect this end they have consulted the experience of others, and resorted to every probable source of intelligence. From neighboring states, where common school systems are established by law, they have derived much important information. This information is doubly valuable, as it is the result of long and actual experience. The commissioners, by closely examining the rise and progress of those systems, have been able to obviate many imperfections, otherwise inseparable from the novelty of the establishment, and to discover the means by which they have gradually risen to their present condition."

"As to the particular mode of instruction best calculated to communicate to the young mind the greatest quantity of useful knowledge, in a given time, and with the least expense, the commissioners beg leave to observe, that there are a variety of new methods lately adopted, in various parts of Europe, of imparting instruction to youth, some of which methods have been partially introduced into the United States. The Lancastrian plan, as it is called, which has lately been introduced into some of the large towns of the United States, merits the serious consideration of the legislature. As an expeditious and cheap mode of instructing a large number of scholars, it stands unrivalled. And the subjoined certificates of the trustees of the New-York Free School, together with those of divers tutors, carry with them the evidence of its vast utility and success. The commissioners, therefore, recommend that a number of Lancaster's books, containing an account of his mode of teaching, &c. be printed, by order of the legislature, and distributed among the several towns in this state, with the annexed certificates of recommendation.

"The legislature will perceive, in the system contained in the bill submitted to their consideration, that the commissioners are deeply impressed with the importance of admitting, under the contemplated plan, such teachers only, as are duly qualified. The respectability of every school must necessarily depend on the character of the master. To entitle a teacher to assume the control of a school, he should be endowed with the requisite literary qualifications not only, but with unimpeachable character. He should also be a man of patient and mild temperament. "A preceptor," says Rousseau, "is invested with the rights, and takes upon himself the obligations of both father and mother." And Quintilian tells us, "that to the requisite literary and moral endowments, he must add the benevolent disposition of a parent."

"To enable a teacher to perform the trust reposed in him, the above qualifications are indispensable. When we consider the tender age at which children are sent to school; the length of the time they pass under the direction of the teachers; when we consider that their little minds are to be diverted from their natural propensities, to the artificial acquisition of knowledge; that they are to be prepared for the reception of great moral and religious truths; to be inspired with a love of virtue and a detestation of vice; we will forcibly perceive the absolute necessity of the above qualifications in the master. As an impediment to bad men getting into the schools, as teachers, it is made the duty of the town-inspectors strictly to inquire into the moral and literary qualifications of those who may be candidates for the place of

teacher. And it is hoped that this precaution, aided by that desire which generally prevails of employing good men only, will render it unnecessary to resort to any other measure.

"The commissioners, at the same time that they feel impressed with the importance of employing teachers of the character described, cannot refrain from expressing their solicitude as to the introduction of proper books into the contemplated schools. This is a subject so intimately connected with a good education, that it merits the serious consideration of all who are concerned in the establishment and management of schools. Much good is to be derived from a judicious selection of books, calculated to enlighten the understanding not only, but to improve the heart. And as it is of incalculable consequence to guard the young and tender mind from receiving fallacious impressions, the commissioners cannot omit mentioning this subject as a part of the weighty trust reposed in them. Connected with the introduction of suitable books, the commissioners take the liberty of suggesting that some observations and advice touching the reading of the bible in the schools, might be salutary. In order to render the sacred volume productive of the greatest advantage, it should be held in a very different light from that of a common school-book. It should be regarded as a book intended for literary improvement not merely, but as inculcating great and indispensable moral truths also. With these impressions, the commissioners are induced to recommend the practice introduced into the New-York Free School, of having select chapters read at the opening of the school in the morning, and the like at the close in the afternoon. This is deemed the best mode of preserving the religious regard which is due to the sacred writings.

"The commissioners cannot conclude this report without expressing, once more, their deep sense of the momentous subject committed to them. If we regard it as connected with the cause of religion and morality merely, its aspect is awfully solemn. But the other view of it, already alluded to, is sufficient to excite the keenest solicitude in the legislative body. It is a subject, let it be repeated, intimately connected with the permanent prosperity of our political institutions. The American empire is founded on the virtue and intelligence of the people. But it were irrational to conceive that any form of government can long exist without virtue in the people. Where the largest portion of a nation is vicious, the government must cease to exist, as it loses its functions. The laws cannot be executed where every man has personal interest in screening and protecting the profligate and abandoned. When these are unrestrained by the wholesome coercion of authority, they give way to every species of excess and crime. One enormity brings on another, until the whole community becoming corrupt, bursts forth into some mighty change, or sinks at once into annihilation. "Can it be," said Washington, "that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature."

The commissioners are Mess. Jedediah Peck, John Murray, jun. Samuel Russel, Roger Skinner, and Robert Macomb.